INTRODUCTION

131 The Bororo live in the western part of Mato Grosso,
178 Brazil. The area they inhabit was formerly much larger, extending on the east across the Bolivian border, on the north
[161] to Cuiabá, and on the south to Coxim. Today there are only about five hundred Bororo, most of whom live in two areas, one on the upper part of the São Lourenço river, and the
[65] other to the south of the Rio das Mortes. The first is en-
[71] trusted to the Indian Protection Service, the second to the
[177] Salesian missionaries. The territory of the Bororo is becoming smaller and smaller because their lands have been taken by cattle ranchers.

241 The Bororo are fishermen, hunters, and gatherers, and
[22] they also cultivate small fields of corn, manioc, and rice. However, they are not fond of farming and they put relatively little work into their plantations. They cut and burn trees and brush, they sow, and when the crop is ready they harvest; weeding is practically nonexistent.

361 The villages are circular, with the men's house and the ceremonial plaza in the middle and the women's houses around
[513] them. Unmarried men and initiated boys sleep in the men's
[512] house. Married men sleep and eat in their wives' houses, but they too spend most of the day in the men's house making tools and ornaments or just chatting.

114 /112/ The Eastern Bororo have already been described in such detail by Karl von den Steinen and by Padre Antonio Colbacchini that only a few particulars were still left for investigation, especially in what touches on the problems of individual and social life and of cultural change.

131 175 In the middle of the last century the hunting territory of these Indians extented from the Rio Paraguay up to near the city of Goyaz and from the Rio das Mortes up to near Miranda, therefore from about 50° 30' to 57° 30' west longitude and [648] [181] from about 15° to 20° south latitude. It has been believed up to now that the Bororo did not go so far south; but the Tereno who live in the environs of Miranda told me that in past times the hordes of Bororo had frequently come to their aldeias, not making war on them, however, because, as the old Tereno chief Nalikí said, in order to explain this inclination toward peace: "Bororo is very savage and does not stay."

22 [241] But the Bororo were not by any means just a wandering people. They spent only three months of the year, more or less, on large hunting expeditions. The rest of the /113/ time they settled down, planted maize, which they had known from a long time ago, gathered wild fruits, hunted and fished in the environs of their aldeias.

648 167 It is thus, more or less, still today. Only their territory is reduced. In the east, west, and south, they were driven back by the whites, and in the north they had to flee from Indians still unknown, to whom the Bororo give the name of Kayamo.

797 131 In fear of all their neighbors, the Bororo came, more than thirty years ago, to the Salesian missions, which were at that time established on the old road between Cuyabá and the Rio Araguaya. From this road, in other times infested by them, therefore from about 15° 30' south latitude, their present territory extends to about 17° south latitude and from about 53° to about 55° 30' west longitude.

The two principal missions of the Salesians among the Bororo are presently the São José colony on the Rio Sangradouro, tributary of the Rio das Mortes, which the people simply call

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women, relatively. Women relatively wider in biacromial. Aráras -- The dimensions of the male type are smaller in relation to those of the women. Women narrow in hip and wide biacromial."

and has less muscular strength than the man, besides being
462 hindered by menstruation and by maternity. Upon investi-
482 gating more rigorously, however, one discovers that, with the exception of a few tribes of agriculturalists, such as, for example, the Tapirapé, the woman has tasks no less heavy than the man, for example, that of carrying loads
[434] on the marches. Among the Bororo the woman is even capable of carrying heavier loads than the man, and, because of this, in the tasks of harvesting at the missions she often earns more than he does.

462 It is also a mistake to think that among the Indians the woman exclusively is dedicated to harvesting the
22 wild plant food and to agriculture. Both sexes collect all the comestibles that they find, although among the hunting peoples the women busy themselves preferably with the harvesting of vegetables, which represent the most important food and which can be obtained more regularly, while the men endeavor to supply the meat.
[241] The agriculture, however, among many tribes -- (and in
[171] the greater part of the tribes that I visited) -- is almost exclusively a task of the /141/ man, and the woman participates, in some of these tribes, for example among the Tapirapé, only in the tillage itself with the digging stick, that is, in the task of putting into the soil the seed grains, maize, cotton, or earthnuts, but not that of turning the earth and of planting tubers, such as manioc and cará /yam/, or of planting bananas, etc.